

# Hidden Valley

Series 1st (Kargil)

A Short Story Of  
Polar Ugyan Rdzong  
And Its  
Surrounding Villages

**Skarma Junglay**



# Hidden Valley Series 1st (Kargil)

A Short Story Of  
Fokar Urgyan Rdzong  
And Its Surrounding Villages

By: Skarma Jungnes (Junglay)

Edited by: Rev. Konchok Phanday

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THIS BOOK IS A SOURCE OF INFORMATION.  
PLEASE READ AND THINK THEN VISIT THE HIDDEN  
VALLEY TO OBSERVE THE FACT.

- JUNGLAY

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# Ladakh Buddhist Association

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## FORWARD

I put on record my appreciation for the venture that Mr. Jungnes has undertaken to write a guidebook on Fokar Urgyan Rdzong, the world famous rock carvings and the importance attached to this. The Buddhists of Ladakh regard Fokar Urgyan Rdzong a sacred pilgrimage site among the most important ones in Ladakh.

I hope the guidebook of Jungnes will prove a great reference book in years to come and above all very useful for the tourist as well as pilgrims.

Tsering Samphel,  
President,  
Ladakh Buddhist Association.

## INTRODUCTION

The valley of Wakha, Mulbek and Fokar Nalla is situated on the Srinagar-Leh highway at the distance of 35-55 Kms from Kargil, where you will be warmly welcomed by the happy feeling. When you will approach Tarchok Rzamba in west and Nami-Kala in East. The story is about Wakha - Mulbeck on one side and Foker Nalla on other side, it is a V-shaped valley.

The isolated hidden valley of Foker Urgyan Rdzong is lying in the center of the v-shaped valley. It is an amazing natural Buddhist pilgrimage site and also a heritage place of the Tibetan Vajrayana founder (Urgyan Guru Padma Sambhava). The whole area covered by various natural auspicious marks. This is a peaceful place for meditation with a dozen of natural caves, where it said that the high ranking Buddhist saint meditated. Being such an important place the H.H. The XIVth Dalai Lama visited and stayed overnight. He wished to visit the area once more and also stressed for its cleanliness and preservation.

So far a small number of local and foreigners visited. This book is a source of information to the readers to read think and then to visit to observe the fact.

It said that here in Foker the Purig Rgyalpo Nati-Stan established his kingdom in 600 AD. The



well known Purig Rgyalpo Konchok Sherapstan ruled in 1560 and then his five sons ruled in the various surrounding villages including Kartse the present Suru Valley. The biggest rock carved statue of the Future Buddha in Mulbek, the Pillar to the Sky in its East and the Triangular shape of land as well as its sky in West of Mulbek. The silver color rock, on its top the historical building of Neema Lakhang. The birth place of Lhon Po Rigpa-Chan, Naris-Tulku and the well wisher of Polo(Cho-Babar-Khan). Having all the facts and rich identity this area remain hidden. Though after my graduation from M.A.M College Jammu in 1991. I spent most of my time in villages attending various public gathering, where I found that the oldest people used to tell interesting stories of the past and various places. Having an interesting I decided myself to visit all the places to know the fact. They were really interesting and knowledgeable. After my appointment as a school teacher I decided to go all the far flung areas to get more and more informations about this area's history and culture, meanwhile my posting took place in a remote area (Sapi). Where I go through various books on Ladakh.

As I have keen interest in reading, these types of reading created me due to my family atmosphere. As I have a big family, having six brothers and four sisters. My eldest brother who is also a school teacher presently posted at High School Karsha in Zanskar as the Headmaster. It was a system of my family that each and every one needs to be engaged in reading or writing not to indulge in gossip or idle talk.



The publications of this book is my seven years long collection. Which I collected wherever I visited and stayed with the old people. I visited all the places to observe the facts. As I visited ten times to the holy place of Foker Urgan Rdzong and stayed a night also.

I am highly grateful to my parents and family members who never interfered in my collection to go here and there. I am also thankful to Mr. Tsewang Namgial (Yarkumpa) who provided me many articles and books. It is his valuable suggestion and day to day guidance. I am also grateful to my school teacher Mr. S.S Singay who guided and encouraged me. I am also indebted to my elder brother Ven. Geshey Lozang Gyalson for his suggestions and encouragement during my stay in South India. Others to whom my gratitude is included to Mr. Skarma Namtak, Mr. Paldan, Mr. Tsewang Motup (Nubra), Mr. Nawang Phanday, Mr. Thinles Dawa, Mr. Skarma, Mr. Angchuk Kharpon, Mr. I.S.B.T., Lobzang Wakha. I am highly grateful to Mr. M.K. Bharat for his moral support.

Special thanks to Wazir Mohd. Ali ( Field Director of Ladakh. Ecological Development Group, Kargil Unit) and Mr. G.M. Lone (Head Master, Govt. High School Wakha, Kargil), who had provided me varieties of books from their office libraries.

Finally I am very thankful to all the elderly people of Wakha, Mulbek and Fokar who extended to me directly or indirectly in venturin this small booklet.

- My pupose through this booklet are as under:
- To highlight the importance of Fokar uryan Rdzong as a Buddhist pilgrimage site.
- To highlight the natural caves where buddhist saints meditated.
- To create an atmosphere in the society for the preservation of its old stupas, Forts and monuments.
- To establish the cultural and archeological values of the ancient monuments. So they are recognised as heritage site.
- To facilitate more geo-cultural information to the pilgrims and visitors.
- To encourage those who are interested in preservation and development of cultural heritage.

– Skarma Jungnes (Junglay)



**To my revered family from whom I  
have imbibed the true spirit of  
reading and writing.**



*The author along with his parents in south  
India on the occassion of his elder brother's  
Geshey Function.*

Right to left: 1) Lharamba Geshey Lobsang Gyaltsan, 36 yrs. 2) Father, 72 yrs. 3) Mother, 70 yrs. 4) maternal Uncle 5) Younger Brother, The Author, His Wife with Namkha, their son.

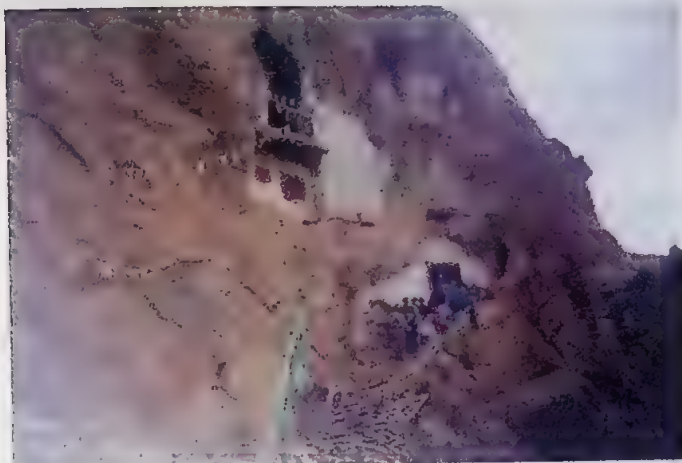




## Fokar Urgyan Rzung

The place of solitary for meditation, which situated in a narrow valley between high mountain of Wakha, Mulbek & Fokar valley is an amazing natural Buddhist pilgrimage site of Ladakh. The whole area is covered by various natural marks, such as the foot print of Guru Padma Sambhava, the mantra of "OM AH HUNG" "OM MANI PADME HUNG" "OM AH HUM VANJRA GURU PADMA SIDDHI HUM". The natural mark of Shawa (Ibex) Rna-Bong (Camel), & Stupas. The eastern door, window, the marks of Snakes, Elephant, and various animals living on Land & in water. The natural path of Heaven & Hell (Karpay-Nagpay- Lam) etc. There are several caves where the high ranking Buddhist saints used to meditate. In this way the whole area is divided into various religious and physical point of view.

1. **The white washed cave of the top:** This is known as the cave of Urgyan Guru Padma Sambhava, has more than two caves available in it known as the (Ma-Ra-Ta-Ke) Rzung, where Guru Padma Sambhava used to sit on meditation. In the right side of the cave there is holy water (Nos-Dup-Ghe-Chu). On the auspicious days like, 8th, 10th, 15th, 25th, & 30th of the Tibetan calendar the volume of the water rises. It may be two or three drops in a minute. In the lower cave you will find



the soft soil (Rdzong-Sa). Local devotees take this soil and give to those infant children who have the habit of eating soil. It is said that they stop eating soil. In the cave of Ma-Ra-Ta-Ke Rdzong there is Guru Tsam Bum to be seen.

2.     **The Longest Cave: (TSOG -YAL -FUG):** To approach to the place you need to be careful on the way. A torch is needed, you have to creep to reach there. It takes more than 15 minutes to go and come back. Here you find clear mark of Guru Padma Sambhava's back side.
3.     **Ma-Ra-Ta-Ke:** On the way of the longest cave and the (Ma-Ra-Ta-Ke) Rdzong, you can see the natural marks of the three figures the Jamyang, Chakdor & Chenrazig. The figures of Chamba & the mantra "Hung" are also to be seen on the smooth rock.

4. **Tang-Mo-Lok-Par:** There is a natural hole (Tang-Mo-Lok-Par) through which the people pass. You need to tie a belt on your waist, you need to be helped to pass this natural hole. On the way you will feel a projecting piece of rock hitting you. That is the pe-pee-dorje. It is said that sinful people get problem but the good ones not so. However it is not a matter of fat or thin. On the above of this Tang-Bo Lok-Par at the height of 20 feet, you can see the auspicious mark of Yung-Tung. The number of which is said seven in total, but mostly visible ones are three to five. The number of visibility depends on the person's luck. Just below the Tang-Mo-Lok-Par, on the smooth rock you will find the natural mark of Ibex (Shava), Camel (Rna-Bong) and inscriptions of texts on stones which are known as (Khan-Doy-Doig). In this way the whole area is covered with number of natural auspicious signs. Above each & every auspicious mark you will see umbrella (Rduks) of juniper.

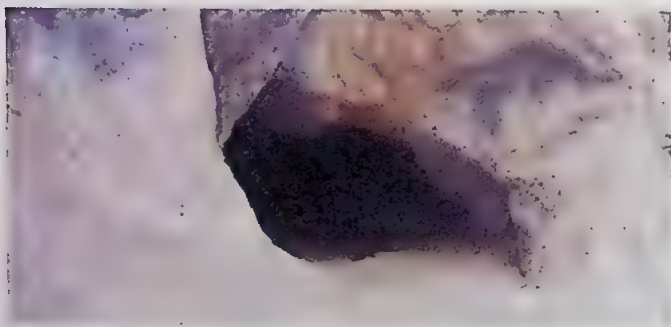
5. **Rtan-din-fug:** on the top of the upper rock, there is Rtan-din-fug. On its corner there is a hole, from one side you can go in creeping and come out through other side. In the ground soil you will find two colours of hairs, black and white. The white hair believed to be the hair of (Khan-Do-Chos-Rgyal) on its left corner's top there is a hole, which is known as (Shar-Re-Kar-Kung ) the Eastern window. In the center of the Rte-Chok-Khung-Ling rock, there is a big plate size of flat rock, which is known as the mirror of Singay-Chosgyal. Between the Rta-Chok-



Ling and front of the lower rock you will find various marks of snakes numberring 7 to 8. It is also believed that here the black spirits were defeated by Guru-Padma-Sambhava. Not only the above mentioned signs, but many of auspicious marks are available. The visibility of the marks depend on your own deeds (karma), luck and belief. You need to sit silent and concentrate on each and every place. You will find countless objects.

6. **Gongma-Dag-phuk:** It is on the left of the way to the top. Towards the (epic hero) Kisar's Fort, there are two main caves, in the first up straight cave where you will find a natural conch arm (Tung-fakh) and in the next you will find the cooking oven (Sol-Thap). On the top you can see a ruined fort, it is known as the Hero Kiser's Fort. The front tall rock like a man standing is known as the Ling-Rpa-Vo.
7. **Inscriptions:** On the opposite side you will find a natural shelf in which you can see the figure of Rchan-ra -zig (avaloketeshvara). On its left side corner you will find the stupa of (Chang-Chup-Chorten). Between the natural shelf and the stupa you will find a white dressed man riding on a white horse, it is believed to be the (Sing-Dong -Ma). These are some of the main objects, however there are countless objects available.
8. **Sari-Rchey:** The physical feature of the top is believed as the (Rchey-Potala). There is a cave which is said to be the meditation cave of a saint named Drup-thob Urgyan pa (1230-1309). who came from

Kashmir and Meditated there for a periods of more than three months. It is also said that one night the saint saw a flame burning on the opposite side of the valley. By looking the flame the saint got astonished and he thought seriously. He decided to go to the site to confirm the light. When he reached the site the light disappeared. He left his one of the shoe over there for the purpose to know the fact. On the next day he went to the site and dug the area from where he found the Marble statue of (Rchan-ra-zig). which was nearly 6 inch height. While digging the spot one of the statue's arm got broken. This statue of Rchan-Ra-Zig is displayed for the public on the day of (Foker-Rdzong-Tse-Chu). Which is held on the same day of (Hemis Tse-Chu). The source of the stream is (Sare-Chan) which falls from the height of more than 20 ft. On its left there is a smooth rock in its centre, you will find natural black painted gate like. It is known as the eastern door (Shari -Stago). The front is like a big man, it is known as (Gyapo-Hashang).



The Longest Cave where it takes more than fifteen minutes to go and come back

## THE DEEP NARROW VALLEY

On the way back it is good to take the way from the deep narrow valley. On the way you can find various natural figures of animals and birds living in water as well as on land on the various smooth rocks of the valley. You will see a natural figure of an elephant faced towards Sari-Chan on the left side of the stream, the color of which is white on black rock. However on various places the space of the valley is deep and narrow that only the stream can follow. You can find many water falls where iron ladders are laid over the stream. The ladders were contributed by the Marpa society Leh. The valley is too deep and narrow from where if you look up towards the sky, you will find various shapes of the sky. On the way to the right side rock you can see the various white lining and cutting up, it is believed to be the path of Heaven and Hell (Karpo -Napoye-lam).

After that you will approach to a place from where if you try to look to the front top, you will find a sitting monk like shape on the top of a peak faced towards the Holly place of Urgyan Rdzong. It is known as Lama (Marpa). After that you will approach to the back side of Lama Marpa's rock, on its opposite smooth rock where you will find the three stupas of (Rig- Sum- Gonbo). On its right in a circle of arc shape you can see the figures of (Mila Repa). Look at the bottom of the rock where Lama Marpa is sitting, where you can see the hole of pegs.



In the centre of the valley of Foker Rdzong there is a small gonpa and a Zims-chung constructed on the top of a hillock. If you look at the physical feature of the hillock to the top of the upper entry you will find the shape of the hill look like an elephant's head. The present gonpa is constructed on its forehead. Where the statue of Rchan-ra-zig is brought for public show on the day of Foker-Rdzong Tsechu. On the same day pilgrims flock there from all the far flung areas of Ladakh. There is also a small platform where public gathering and cultural show is organized and the religious mass gathering as well as holly teachings are held there.



The deep narrow valley of Fokar urgyan Rdzong

## VIPS VISIT

1. H.H. The XIV Dalai Lama paid a visit to this area, when he was on his way from Zangskar to Leh in the month of August 1980 and spent one night here. H.H. told that this is one of the very important holy places to visit. He also wishes to visit the area once again. While leaving for Leh H.H. gave a brief teaching to the people at places like, Mulbek, Wakha, Bodh Kharbu and Henaskut.
2. Skyabje Khamtak Rinpochey is the only Rinpochey who stayed there for a period of more than 15 years. The people of Foker valley personally requested to the Venerable Rinpochey to stay there. During his stay he found many natural marks like the foot print of Guru Padma Sambhava etc.
3. H.H. XII Dukchen Rinpochey along with hundreds of foreigners visited in the summer of 1998. Seven-day long teaching was also held there.
4. H.E. The Skyabje Tokdan Rinpochey also visited the place in 1993. He stayed there for seven days. During his stay the Rinpochey meditated in various caves. The venerable Rinpochey disclosed many of new auspicious marks. In the cave where we find the holy water you will find his hand print on its left side corner.

**NOTE:** The right way to visit the holy place is clock wise round to the area i.e from the way to the top and back through the cannon or (deep valley). A torch is needed when you visit the various caves.

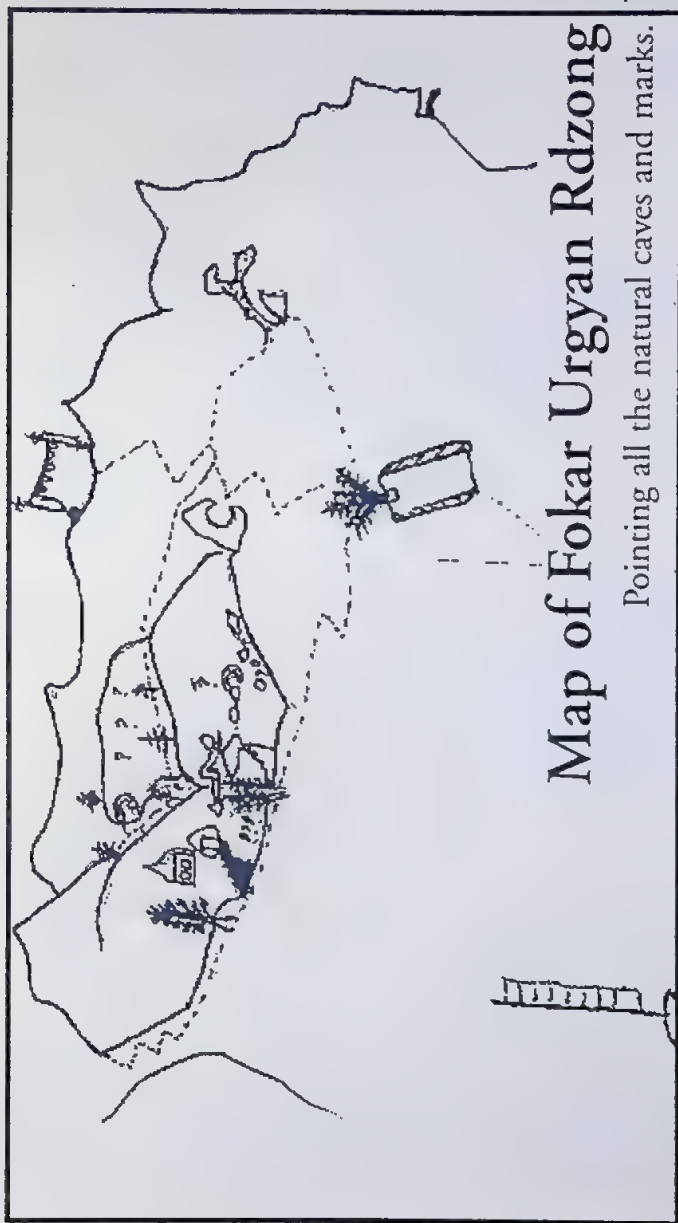
It becomes our responsibility to keep the area free from all types of pollution.

Thanks!



*Buddhist people of Kargil attending a religious sermon at Heliped Ground, Kargil by H.H. The xivth Dalai Lama in summer 1998.*





## BRIEF HISTORY OF THE AREA

FOKAR:- (the kingdom of Purig)

The history of this area starts with Na-Thee-Stan of Tibet in 600 A.D. He entered this area from the way of Kishtiwar (Jammu) to Zanskar and then Suru valley. Later he established his kingdom at Fokar. After his death this area was controlled by few aged and wise people. But the people were not satisfied with their work, having such a tense situation. It said that a group of people from Mulbek and Fokar left for Tibet to request the Tibetan Gyalpo for a controller for them. From there they came along with Gyal-Bum-Lday and Chos-Bum-Lde, the two brothers of Tibetan Royal family. On the way, their marriage took place with Ganga Rani & Sita Rani of Kishtiwar. Now Gyal - Bum-Lde became the Gyalpo of Mulbek and stayed in silver fort and Chos-Bum-Lde became the Gyalpo of Fokar. It is also said that Gyal -Bum-Lde had no child. The grave of his queen Sita Rani still exists in ruin at Mulbek. During 1560 Konchok Sharap Stan was a very popular Gyalpo in this whole area of Wakha, Mulbek & Fokar. He had five sons, they were Kunga Namgyal, Thee Namgyal, Kunga Chosgyal, Konchok Rinchen and Rga-Lu-Singay. He was talented & bold, so the people composed a song which is sung in his praise on various occasions, marriage ceremonies and public gatherings.

The song follows as under:-

In the fort of Fokar, Konchok Sharpa Stan celebrated,

The drum of silver beating, Wherever His Excellency leaving.

His sons Kunga Namgyal & Thee Namgyal became the Gyalpo of Suru Kartsey. After thee Namgyal, his son Thee Sultan became the Gyalpo of Suru. He introduced Muslims in the 1600 A.D. Now the whole area is dominated by Muslims. Here we find the rock sculpture of Maitriya Buddha, locally it is known as Kartsey Chamba.

However it is also said that during the period of Ladakh Gyalpo-Rde-Squong Namgyal (1740-1750), along with other areas of Purig, this area was also come under the control of Ladakh gyalpo. Later Tsewang Namgyal (1760-1780) also continued his control on this whole area. A song about him is available, which is presently sung on various occasions. The song is titled as, "SETTLED REALLY".

**Shargol:-** Shargol is the distorted name of Taydo. Now the present Tingdo named as Shargo which means (the top where the first ray of the rising sun falls and Taydo means that's bottom). It also said that Shargol was inhabited later than other part of these areas, before the arrival of Ah-Vu- Tungma. It was a dry land. It was Avu-Tungma who made this area possible for irrigation by taking water out of the top of Fokar

Nalla from two stick sizes hole by the power of his stick. Flat stones of different sizes were arranged on its floor so that the water can't be absorbed.



Mulbeck Chamba

There is a long story of these area's settlement that the old people used to say are as under:

That before the arrival of the Ah-Vu-Tungma, the water of the Foker stream used to flow underground from (Srin-Po-Khab-Rdang) and it is again rising at Tarchok-Rdzamba. The front part of this rock is open



like a man sitting his mouth open. Once the Gyalpo of Foker was passing through the area of Shargol, it happened him an unprecedented event that he saw a smoke rising up straight from the center of Shargol. By looking the smoke from the dry land, he personally approached to the place to know the fact. Where he saw that a monk was making tea in a small pot. The Gyalpo asked the following questions to the Lama. Who are you? Where did you come from? Where did you bring the water to make the tea?

Lama: I am a Lama. I caome from the far distance. Now I am making tea, for the same purpose. I raised water from there, pointing to the place from where he had raised the first spring in Shargol.

Lama: But I want to know about you?

Gyalpo: I am the Gyalpo of Foker, The owner of this land.

Lama : Oh! you are the Gyalpo of Foker. Please be seated. I will make tea for you. The Lama gave him a stone Table for his cup (Rdva-chok). From him the proverb (Tam -rpay )" Rdva-chok, Gyapo-ma-nay-mathob" Stone desk is only to the Gyalpo. The Ggyalpo was impressed by the excellent service of the monk. The monk requested to the Gyalpo to give the dried land to him. The Gyalpo declared to give the same land to him on the spot. The monk was Ah-vu-Tungma, who had fixed pegs on the top of the srin-po-Khap-rdangs and also constructed three stupas at Shargol. After that the water followed over the surface

of the land. Later he raised more water by the power of his stick from the top of the Foker Nalla from the two stick-sized holes.

**Wakha Khar:-** The Fort of Wakha is situated at the center of Wakha on the top of a steep Hill at the distance 45Kms from Kargil on Kargil- Leh road. In ancient time it was connected with Wado Nalla through underground channel for the purpose to get water, especially during emergencies. Now it is totally blocked. It is said that once the reincarnation of Naris-Tul-Ku was born in this Fort. During that time there were various auspicious signs viz. golden fish, turquoise fish and conch fish.

It is also known as the three chested fort (sum-brank- khar). It has three (Lahtos) in the trangular position. During that time, the people of that area had very good influence in the whole community as the "Gyalpo" of Wakha offered a part of hill side of Wakha (Rong ) to Lama Yuru Gonpa for grazing live stock. Because of such contribution a site was used to be kept reserved for the Gyalpo of Wakha in the Balcony of Lama Yuru Gonpa, during the function of Yuru-Kab-gyat. Secondly:- the people of Wakha were given first priority for taking water at the spring of Lama Yuru.



## IMPORTANT PLACES

1. **Neema Lakhang:-** It is on the top of the silver-colored rock which is said to be constructed by Lotsava Rinchan Zangpo in 1020 during his construction of 108 La -Khang in Ladakh. It is the only Lakhang presently exists in the area of Purig. In its center you will find a stupa. It was constructed after the battle of Wazir Zorawar Singh. However it said that the soldiers of Wazir Zorawar Singh stayed here at Mulbek for a period of two weeks. During their stay they used this Lakhang as kitchen purpose. It also said that they laid cooking oven in its center. The wall painting damaged by smoke.

2. **Sardung Gompa:-** This Gompa was constructed by Purig-Gyalpo Tashi Namgyal (1720-40) where you will find the famous Thangka of Ishay Gonbo, the Statue of Stak-Tsang-Raspa, Padma Sambhave etc. It is also said that it was the prayer room of Gyalpo Tashi Namgyal, about which a song is available which is presently sung on various occasion of public gathering.

Oh! Botsa in my prayer room, Oh! Kunga in my prayer room,

In its inside, where all types of precious stored, By its outside, it all decorated. At present this Gompa is in the control of Hemis Gompa Leh.

**3. Galdan Gompa:-** The foundation stone of this Gompa was laid by the famous saint Ah-vu Tungma, during the period of 1765-70. As per mentioned in the Book of the Monasteries of Ladakh by Jamyang Gyaltsan. The people of this area have special faith in Ah-vu Tungma the Ngaris Tulku (Tungma Lobzang Ldava) who was born in the fort of Wakha Khar. It is also said that before the constructions of the surrounding Gompas, he used to stay in the cave of opposite side which is presently known as Rangjon Khar (the natural fort). However you will find his handprint on various places of the silver color rock, a song is also available about this Gompa as under:-

a. The foundations on precipice laid by Ah-vu,

The magnetic foundation laid by Ah-vu.

Oh! Ah-vu Oh! Tungma you are the great, You are the great.

b. The ivory conch gate constructed by Ah-vu

Oh! Ah-vu, Oh! Ldava. Now protect us from all kinds of harms,

Now protect us from all kinds of ill luck.

At present this Gompa is in the control of Likir Gompa, Leh, whose head is the Ngaris Tulku. In ancient time the whole area of Wakha to Sapi Nallah was in the control of a single Lama. Who used to stay in this Gompa. From the bottom of this silver color rock a hot spring is also rising. Just above it there is a



smooth rock where a brief instruction inscribed in Bodhi during the period of Rgyal-Bum-Lde 1345-1400 is found. However many of rock inscribed statues also be found on various places. It also said that the silver colored rock where the present Gompa of Sardung Sgaldan and Nema Lhakhang constructed covered in area of 20 kanals. Before the constructions of this Gompas the silver fort of Mulbek constructed on its top. The famous poet Lama Chamba of Mulbek compared the silver rock where the Sardung and Sgaldan Gompa constructed like a Lion roaring towards the sky.

4. Tsam Khang of Ah-vu-Tungma:- The meditation cave of Ah-vu-Tungma is just opposite side of the river wakha where you will find a tableland. In its corner there is the cave of Ah-vu-Tungma. Before the construction of the various Gonpa Ah-vu-Tungma used to stay there, locally it also known as Rang-Jon-Khar.

5. Mulbek Chamba :- The chief attraction of this area is the 9 meters high rock sculpture of the maitreya (The future) Buddha. Which represents the old most Sculpture of Buddhist. It was constructed during the 3rd Buddhist Emperor of India (Kushan) 78-101 AD. It is situated on the right side of Kargil-Leh road at the distance



of 40 Kms from Kargil. A small Gonpa has also been constructed in front of this statue. The flower festival still held every year during the summer at this platform. On the same day the Rdugs (umbrella ) of the top rock is changed.

6:- **Wakha-Rgyal-Gonpa:-** It is constructed in a cave facing towards the river wakha. It looks like a conch kept inside a rock. At its foot the white washed houses of the inhabitants lying in a step wise. The green fields of its bottom also adds its scenery. In the song of Dawa (wa-chey) he compared it as the Gonpa of white conch. The foundation stone of this Gonpa was laid by Ah-Vu-Tungma in 1765 whose statue is found in this Gonpa.

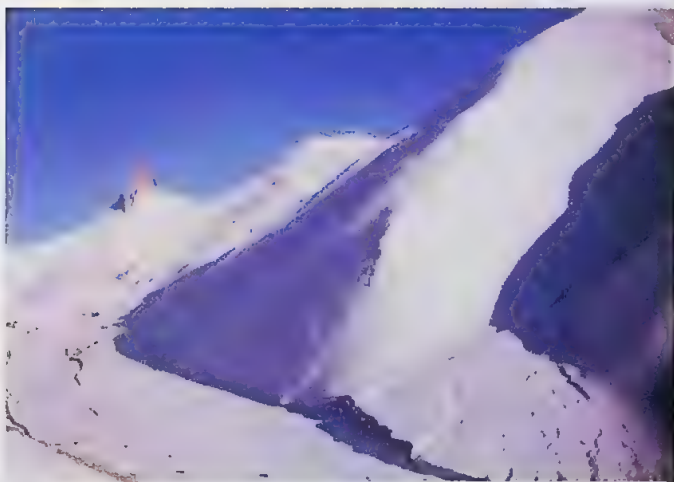
7. **Ta-Sur-Chan:-** As each Buddhist village has its own village lah (god). The people of Mulbek also has very respect to its lah and lahto (god plateform). It is in the north of Mulbek Chamba in the Top of Kurtan Nalla there is a beautiful small green planted land between two hills. There is a red colored small room, having a Lahto on its roof. The lhaba stays here for seven days Meditation before the celebration of losar. A song about this place is still sung by the people of this area during the losar festival.

8. **Che-Chortan, Nang-La-Khang:-** This stupa was constructed as par suggestion given by a well known Lama of Tibet, after a bad illness incident took place in this area of pachikar Mulbek. There is a 6x6 feet room inside the stupa. It was constructed during the period of Lama Chamba.

**9. Chortan Ringmo:-** It is a special type of stupa. According to Buddhist point of view, there are mostly eight types of chorten. Some people think this is sog-gyal types of chortan. Locally it is known as Chortan -Ringmo the tall stupa.

**10. Wakhay-ZarZarmo:-** A beautiful rock nearly 30 metres high is situated on the opposite of Wakha-Wado. At its feet the white washed Buddhist houses adds beauty of its scenery. It look like a brown colour conch up side down. It is unique of natural scenery for the local as well as foreign visitors and photographers.

**11. Pillar to the Sky (Nama-Ka):-** The pillar to the sky is in the East of Wakha at a distance of 13km from



wakha on Kargil-Leh road. It is like the pillar when you try to look it from the zig zag road to the top. At its foot there is a beautiful green land.

**12. Nam Ra-ee -Tsek:-** It is in Mulbek just behind

the Mulbek-Chamba. There is an uncultivated land, after passing a distance of nearly 2 hours trek toward the valley. The valley becomes so narrow, from where you will see the Sky just like a sword size.

**13. Mulbek Churon:-** It is in Mulbek Nalla which is connected by 2km long link road from Chatec Thang (National Highway). In Oct-Nov there is heavy rush of people, especially the aged ones to take bath in the hot water. Which relief their pain. It is also an important picnic spot.

**14. Hadan-Top:-** The 12,000 feet high mountain of Hadan is in the south of Wakha Mulbek. From where one can see the whole area of Wakha -Mulbek and some parts of Kargil. The Glass color stones are found on the top of this mountain.





**15. Qungle-Top:-** The 16,000 feet high top of Qungle is in the north. The best way to go to this top is either from the Qumbar Nalla or from Chomo Lung. From this top one can see the sight of Wakha, Mulbek, Chiktan and some parts of Kargil. This mountain range is the main source of water for the nine villages. It has a long story of its nine main source of springs. Having its such importance a song is available regarding its greatness which follow as under.

"Oh! Great Qungle, you remain always in white.

Your whiteness is our luck, white less is our bad luck.

Be white, be white, like the white conch."

**16. Sapi-Tso (The lake of Sapi):-** It is in Sapi at the altitude of more than 16,000 feet above the sea level, which covers an area of 6kms wide. Which takes more than an hour to complete a round. On its upper portion there you find the glacier. It is the only glacier in the surrounding area. This area (Sapi) is famous for its herbs. During my five years stay in Sapi. I have seen many foreigners and local amchies coming there to collect the herbs. It is also an important tourist trek route, through which you can reach Barsonalla of Suru valley by crossing the Russila and through the narrow valley you will approach to Kanor on Kargil-Zanskar road.

**17. Shargol Rdung-Rtan:-** The stupa of Shargol. It said that the ashes of Ah-Vu-Tungma is stored in it.

18. Shargol Gonpa:- The foundation stone of the Shargol Gonpa was laid by Ah-Vu-Tungma in 1770. It



also said that this Gonpa was constructed by Ah-Vu-Tungma for the purpose of staying in winter. It is just like a white conch kept inside a rock, facing towards the east, where the first rays of the rising sun falls.



## RENOWNED PERSONALITIES

1. **Naris Tulku:-** There is a saying by old people that once the reincarnation of Naris Tulku (Tungma-Lobzang-Dawa) took birth in this fort of Wakha. In his early age he used to go for hunting to (Wakha Nalla). During his hunting once he had occurred an event that when he was ready to shoot an arrow to the family group of ibex, instead of running away, the family group of ibex salute him by taking their front feet on their heads. This event effected him. Now his mind turned to religious faith. He threw away his bow and arrow. The same place in Wakha Nalla known as Dha-Khatsa. It is also said that he left for Tibet via Zamskar in search of truth, where he became a Lama. Later he became popular among the people with the name of Ah-Vu-Tungma, the founder of the various Gonpas of Wakha, Mulbek and Shargol.

2. **Lonpo-Rig-pa Chan:-** He was a great lonpo of Tibetan Royal. After his death in Tibet, the Tibetan astrologer pointed that he would take rebirth in the Himalayan parts of land. They also pointed the physical feature of the land. "The triangular shape of land from where the triangular shape of sky would be seen." In that regard a man from Tibet came to Ladakh in order to search the lonpo. Much time took him to reach Ladakh. He came on his horse. It was ploughing season in the area of Purig particularly Shargol, where

he saw a man ploughing and his wife leading the oxen. They were very dull, both the man and the oxen. He stopped there to take shelter for the night. As it was getting dark, By looking them dull, he asked some questions to them. "How many strips of plough you would take till morning?" Both the father and mother gave him no any kinds of response, as they were very tired. But their child who was a boy sitting in the canal of the same field, asked his father. Father! "What is the man of horse asking "father! "He is asking about the number of the strips of plough from morning to this evening." His son seriously told. You should ask him, "How many steps that his own horse has put since morning?" By hearing this question of the little boy. The man surprised, he thought it is better for me to stay here for the night. Now he looked at the physical feature of Shargol. The physical feature of the land was also nearly look like triangular shape.

Now he requested to the farmer to give him shelter for the night. When he reached home, both the father and mother left him with the little boy. That was a golden chance for him to know much more about the little boy. He asked the following questions.

"Where did your father and mother go?" Little boy! " Father went in search of eye, and mother in search of talk." 2. "How many goats do you have?" "Little boy! We have a hundred circle to the pillar." 3. "Can you tell me anything about your house. Little boy "My home is spectacular! As it shines hundred suns" When it was complete darkness, his father and



mother came. Father came with a lamp and mother with a bowl of wine (chang). With that the man of Tibet understood about the little boy. "Search of eye and search of talk". A hundred circle of goat to the pillar which means he found that a single goat which was tied to the pillar. As the goat was walking round the pillar hundred times. In the morning when he wokeup he saw that a hundred of suns were twinkling in side the room through the small holes of the thatch. Now the man of Tibet completely understood about the little boy. After taking his breakfast he was ready to leave the house. He left his whip in the same house pretending to forget. After walking a far distance he call the farmer that he has forgot his whip in the room. The farmer told his little boy to take the whip to the man. But before taking the whip to the man of Tibet, little boy told his father that "you will be repent by doing such a help by me." When the little boy went with the whip, the Tibetan man was already at a far distance. From where the man took the little boy on the back of his horse and left for Tibet.

3. Cho-Ba-Bar-Khan:- He was born in Wakha Khar. He had very interest in polo. That is why he was known as the king of polo. During his lifetime he had constructed many Sha-Ga-Ran (polo playing ground), One for summer use, One for spring and One for autumn. He had also constructed a personal Sha-Ga-Ran. About his interest in polo a song was use to sung by the people. His last wish was that his grave should be constructed on such a place from where the Sha-Ga-Ran be seen clearly. That is why his grave was con-

structed on the top of a 15 feet high rock near his personal Sha-Ga-Ran. Which is in ruined shape.

4. **Kachan-For-Goth-Pa:-** Mamay Amchi and Lama Chamba:- It was a time that the above three persons were very popular among the people of Wakha Mulbek and Fokar. It said that Kachan -For-Goth-Pa was born in the poor family of Fokar Joldan pa. He was the incharge Lama of Mulbek Galdan Gonpa. He was very active and bold. Once they were called by the Maharaja Rambir Singh of Jammu to help him to search a group of foreigners, who were in Ladakh, to open a trek route from Yarken to India via Ladakh, which would be the shortest and easier route. Though Lord Mayo sent Mr. Forsyth in 1869 to Yarken to collect full information about the eastern Turkistan and the neighboring countries. The Maharaja provided all necessary facilities of transportation, supplies of food grains etc., but they missed the way. The Maharaja faced a lot of problems and pressures from the British Government.

The present Amchi (Nawang Stanzin ) of Mulbek told me that the Maharaja engaged both of them in religious worship for a period of two weeks. Where they predicted and ensured Maharaja that the company of Mr. Forsyth (pronouncing as Mr. Fortha) all O.K and you would get information within a few days. Luckily after four days of their prediction the Maharaja got their information from the eastern Ladakh. The Maharaja praised and gave them a number of gifts and awards, which contained a shawl,

bronze plate and a written certificate. Out of the above gifts, the shawl and the plate is available at present in the house of Amchi and Galdan Gonpa Mulbek.

Lama Chamba:- He was born in the house of Chambay Tashi Mulbek. He was very popular among the people of this area by his excellent services. He composed many poems. The poems consisted of 12 words which is still very famous. In his poems he pointed his birthplace as under.

In the snow bounded land, in its western direction,

The historical river Indus flowing in its north, There the Tibetan cultured People of Mulbek.

He was popular during the period of Maharaja Rambir Singh (1830-1885). He remembered Maharaja as a great contributor in his poems. He spent most of his time in Tibet where he served H.H. Panchen Lama Lobzang Chorgyan. The Uja (Hat of Panchen Lama) was given to him as a gift which is presently available in the same house. He compared the physical feature of the silver color rock where the present serdung and sgaldan Gonpa constructed as the lion roared towards the sky.

5. Kalon Tsewang Rafstan Pacha:- He was born in the family of Kalon pa Mulbak. He ruled in this area as a Kalon first time. From him the rule of Kalon started.

6. Wazir Sonam:- He was belonged to the family of Wazir pa Mulbek who started the celebration of losar in Mulbek for the first time.

## MAIN FESTIVALS

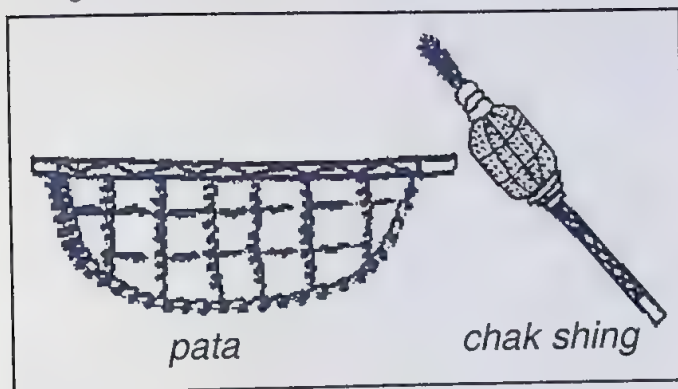
The Important festivals of this area are Sno-la, Tuk-pa and Losar.

1. Sno- la:- It is like the flower festival, which is mostly take place in Fokar, Shargol and Kukshow villages in the middle of summer.

3. Tuk-pa ( Flower festival):- which is held on 15th of the 6th month of Tibetan calendar. Before two days the village's (sgo-pa) goes door to door to inform the householders to go to collect the wild flowers. On the next day the interested boys go to the hillside to collect the wild flowers. There are many rough constructed yard circles on the hill top, known as (Man - dok -pee, Brangsa), where the flower collectors spend overnight.

In the early of the 15th day they engage to decorate the flowers over the stick. The stick is curved with auspicious marks, like swastika (yung -tung), Rgya-srang and simple cutting etc. The stick is torn into four parts from its top, and put across pieces of wood. Then the flowers are put accordingly, where some Meadows and Oasis flowers are also added. A few pieces of Grain, wheat and Peas are also added. On its top a bundle of strong stemmed flowers are putted. Locally it is known as Chak Shing, which are taken by an unmarried boys to offer to the god (protector of the villages) The girls

hung the garland of flowers from a stick which is known as "Pata". The "pata" is carried around by 3-5 girls together. The festival is held in Wakha at Chomo Gonpa and Mulbek Chamba. On the same day the Rduks which erected on the top of the Chamba rock is changed. But in Foker and Shargol the same festival is



held on the day of snola.

3. Losar:- The function of New Year is held with pomp - and show, on the first day of the eleventh month as in other parts of Ladakh. On the first day neighbours go to each others house to congratulate or sharing their joy with each other. In Mulbek the festival of Losar continues for seven days. The last three days colorful function is still held at the platform of Mulbek Kalonpa. On the first day the horse race held. A bread, a Scarf, a piece of Meat and a butter yak are kept on the top of a pile of soil. Each horse rider try to collect any of them. Those who able to collect, they will be encouraged by the people in the presence of the village Lah (god). Special encouragement is given him



who can collect the butter yak. Later on a horse dance is held. On the middle day varieties of colorful cultural shows are presented. For public entertainment the wild animals like Ibex, Tiger etc. are also made by wearing different types of costumes. On the same day a Tibetan dance (jabro) is presented. On the last day the monks also attend. Where a religious function of making sacrificial object is made. Later the village lah, along with the people take this sacrificial object to the lower part of the village. Where it is thrown away. The total number of persons attending the function for the seven days are as under. 1. Lah (Laba) 2-3 Labrdakh (Guides) 4-5 Baba. 6-10 Bra-Brokh+Musician. All these 10 persons + Musician need to live actively. They need to take a regular bath in the river. They are prohibited to take beef, to entering in such houses where resent death / birth taken place and also wearing of other people dress etc.



## Some of the important religious and social institutions

1. Wakha Chomo Gompa and School - To promote Buddhist philosophy and Ladakhi language a chomo Gonpa was established here at Wakha in 1985 by the group of 15 Nuns with the contributions of the interested educated youth of this area. Before this all the Nuns were engaged in worldly activities in their respective homes and not getting proper opportunities to study Buddhism. In 1987 one of the Tibetan, well educated Geshey Sonam Palsang became its incharge Lama. He opened a small Nunnery School to teach Buddhism and Tiberan language. The main problem was accommodation to the Nuns. The Geshey and the



Nuns decided to construct a Monastery and hostel for the Nuns. In 1988 they constructed one hall and fourteen numbers of residential rooms, library, kitchen and separate room for the incharge Lama. The funds were collected by the donation from the people and well wishers. Many of statues has been constructed in the Monastery. The number of the Nuns has increased up to 30. Later H.H. The XIVth Dalai Lama named it as "Jang-Chub-Chosling" Monastery. At present the Gompa has various section of holy book readers and school going nuns.

2. Lamdon Social Welfare Society of (Wakha - Mulbeck) - This is the fist society of this area. It was established by the educated youths of this area to promote the standard of education, culture, religion and to work against the social evils etc.

a) So far this Society has organised three times (Mani -Tung - Chur) in the Buddhist populous area of Kargil.

b) Education - since 1992 this Society has been running an English Medium Public School at Mulbek.



The school started under the Presidentship of Rev. Nawang Chozing. At present more than hundred boys and girls are reading in various classes. The school is running in a 2nd Storyed building which was constructed by the contributions of its members and parents of the students.

c) Culture - This society has performed many activities in the field of culture by organising Dramas and Cultural Show. They also presented Namdhar like Dowa-Zangmo and the stage show of Singay Namgyal etc. the stage show of Singay Namgyal became very popular, by virtue of such the Society was called to Leh. Where this Society presented the same show at various places.

3. Urgyan Rdzong Tsogspa, Foker - This Society has been framed for the purpose of highlighting the Holy Place of Foker Urgyan Rdzong for pilgrimage site. This society runs hotels and culture shows during the Foker Rdzong Festival to earn money for the Society. On this occasion its members voluntarily work to guide the pilgrimage.

Himalayan Buddhist Cultural Association (Branch Office) Kargil - This society was established on 2nd of October, 1998. So far this society has organised seminars on various topics like language, social evils etc. Now they are trying their best to preserve its old culture, language and its old monuments. In short future they are proposing to start an annual yatra to the holy place of Urgyan Rdzong with the cooperation of the other related Societies.

## POPULAR SONGS

1. Song about Ah-Vu -Tungma, the founder of Shargol, Mulbek and Wakha Gonpa.

a. The presipice foundation layed by Ah-vu,  
The ivory conch gate constructed by Ah-Vu,  
Oh! Ah-Vu, Oh! Tungma you are the great, you  
are the great.

Now protect us from all types of harms.

Now protect us from all types of ill luck.

b. All the high peaks bending their head towards the  
great Nen-Dun,

Oh! Nen-Dun, Oh! Ne-Dun. You are the great,

You are the great.

Now protect these native land from all kinds  
of harm,

Now protect. .... ill luck.

c. From the top of Ah-ee-Shay,

The star of morning rising,

by rising this morning star,

The whole universe bright in its light.

d. The Duk (Dragon) Designed silk, bought by

Stanzin Namgyal cho,

by wearing that Duk designed silk, I will leave to



visit the holy lama,  
by wearing .....  
to visit the Buddha.

Where I pray to lead me to the heaven.

For the sake I am ready to give all types of  
scracifics.

## 2. Flower Festival (Mandok -Ltatmo)

on the flower festival day the song of the (Mandok  
-Ltatmo) used to be sung by the unmarried boys  
and girls.

### 1. About the day:

Today is the day, matching the day & stars, Flower  
Festival, Flower festival,

Today is the day, rising the 100 & 1000 stars,

Today the Moon is Full,

Today the Moon is Round, .....

### 3. About the Dresses:

By wearing (Mak- Mali\_Uja). Flower festival,  
Flower festival,

By taking (Pee-Chak gee-tog-you).....

By knitting (Pat- kar-ree-skarags). ....

### 4. About the foods:

By eating the Kashmire rice, flower festival, flower  
festival,

By eating the (Das- kal-olo) .....

By eating ( Khali- Manzey), .....

By eating white wheat flour, .....

By drinking grapes wine, . . . . .

By drinking cane juice, . . . . .,

# 5. About the Flowers:

Hurraha! the mountain, Hurraha! the picks,

By carrying the mountain flower, flower festival,  
flower festival,

By carrying the (Ma-Khat- Tee- Chondol), . . . . .

By carrying the Meadous Flower, . . . . .,

By carrying the Sweet Scent Flower, . . . . .,

By carrying the Red Rose Flower, . . . . .,

By carrying the Yellow Rose Flower, . . . . .,

# 6. Offer to whom:

Offering to the protector, flower festival, flower  
festival,

Offering to the Guide, offering to the (Ah-vu  
Tungma), offering to the ( Sara-Ga-po).

# 7. (From where it rise)

It rising from the east, flower festival, flower festi val,

It rising from the Top of Hadan , . . . . .

It rising from the Top of Qungli, . . . . .

# 8. The way:

By passing from the Maternal "Uncle's" field,  
flower festival, flower festival,

By passing from the Front side's field , . . . . .

May be prosperous the Majing,

Oh! Flower festival,

May be prosperous the ol-thang,

Oh! Flower festival,

9. Who reach first:

Who reach the frist, the flowerer or the Avidence?  
flower festival,

If the flowerer reach first,  
take the first round first, . . . . . ,

If the avidence reach first, then cheer them up,  
cheer them up.

10. Say the East:

East to say, East to say, Buru ma, Buru ma,  
Buru ma girl is expert in dance(Ha-Bay, Ha -bay )  
Dance to dance ,

Dance to dance. Turn to the east , Turn to the west  
The girl is the dancer,

Skalzang Dolma is the dancer.

The right valley is the valley of butter,  
the left valey is the valley of meat .

From the right valley we get butter,from the left  
valley we get meat.

Ha- bay (Hurraha-Hurraha),

3. Hillock of Wakha:

1. From the Hillock of Wakha, the valley and moun  
tains, It is all spread out before me,  
the whole uni verse.

By climbing on its pick,  
I can see the country yard to,  
In the country yard,

where flowers grow of all types.

2. In the country yard, where flowers grow all colors,  
Oh! Gardener you are the great, you are the great.  
Be protecting the flower of all kinds of harms,  
Be protecting the flower of all types of hostility.

3. By protecting it from all kinds of harm, be ensure  
the use to the son of wazir.  
By protecting it from all types of hostility,  
be ensure to the use to the son of Dakshos.

4. The work of man is to ironish and magn etc.,  
The work of lady is to design of silkish.  
In the ironish and magnetic work,  
the son of Wazir expert.  
In the silkish design work, the son of Dakshos  
expert.

5. In the country yard the age group of youth rejoice  
ing with water.  
The disliking people forbid us in this play,  
Why should we not rejoice with water?  
Who knows how long this life will last?  
Why should we not rejoice with water?  
We should play that how long is our lives.

#### 4. Really Settled:

1. Settled, it really settled,  
Oh! It silver coloured.  
I, the boy's father land

- It, colouring as the silver.
2. Settled, it really settled,  
Oh! It sprinkling as the silver and Turquoise.  
The famous(Hillock) of Mulbeck,  
Its colour as the silver and Turquoise
3. Oh! Worry no worry,  
Really, no worry at all,  
As our Noble Master is the protector,  
Devil defeatter (Tsewang Namgyal) is the protector.
4. Oh! Right, really, I will turn to the right,  
By taking the right side sleeves up, I will turn to the right.
5. Oh! Left, really, I will turn to the left,  
By taking the left side scarf, I will turn to the left.  
My Native Land Foker  
The sun rises, rising from the east,  
Its rays fall to the west.  
In the centre of my native land,  
There is the protector,  
In the centre of Foker valley,  
There is the Foker Chomo.  
Now protect this native land, Oh! Protector,  
Now protect the Foker valley,  
Oh! Foker Chomo.  
The boy born in the small valley of Foker,  
I, Lobzang Tsering ..... Foker.



The people used to call me proudy,  
The workless men used to call me lazy.  
You to stay here with what you have the goods,  
I will leave far away along with my bads.

The eastern north is too far,  
The land is too high.  
I hope my last in the far off north,  
I hope .....  
I have the interest to visit the Lama,  
I have the interest to visit the Naris-Tulku.



## TREKING ROUTE

### a. Base Mulbek.

1. Wakha - Bodh Kharbu via Namchey.

- Bodh Kharbu - Kanji.
- Kanji -Henaskot on kargil Leh Road.
- Kanji - Rangdum via Kanji La, Wakha La.

### b. Base Wakha

1. Wakha - Rangdum through Wakha Nalla by crossing Wakha La towards the right you will approach to Rangdum and through left by crossing the Kanji La you will approach to Kanji.

c. Wakha to Khangral via Namika La.

d. Mulbek to Fokar Urgyan Rdzong.

Mulbek to Fokar Urgyan Rdzong via Chati Thang.

- Mulbek to Fokar Rdzong via Spanbay Brok (Shargol)
- Mulbek to Fokar Rdzong via Sarjing.

### e. Base Sarjing

Sarjing to Sapi via Sapi La.

### f. Base Sapi

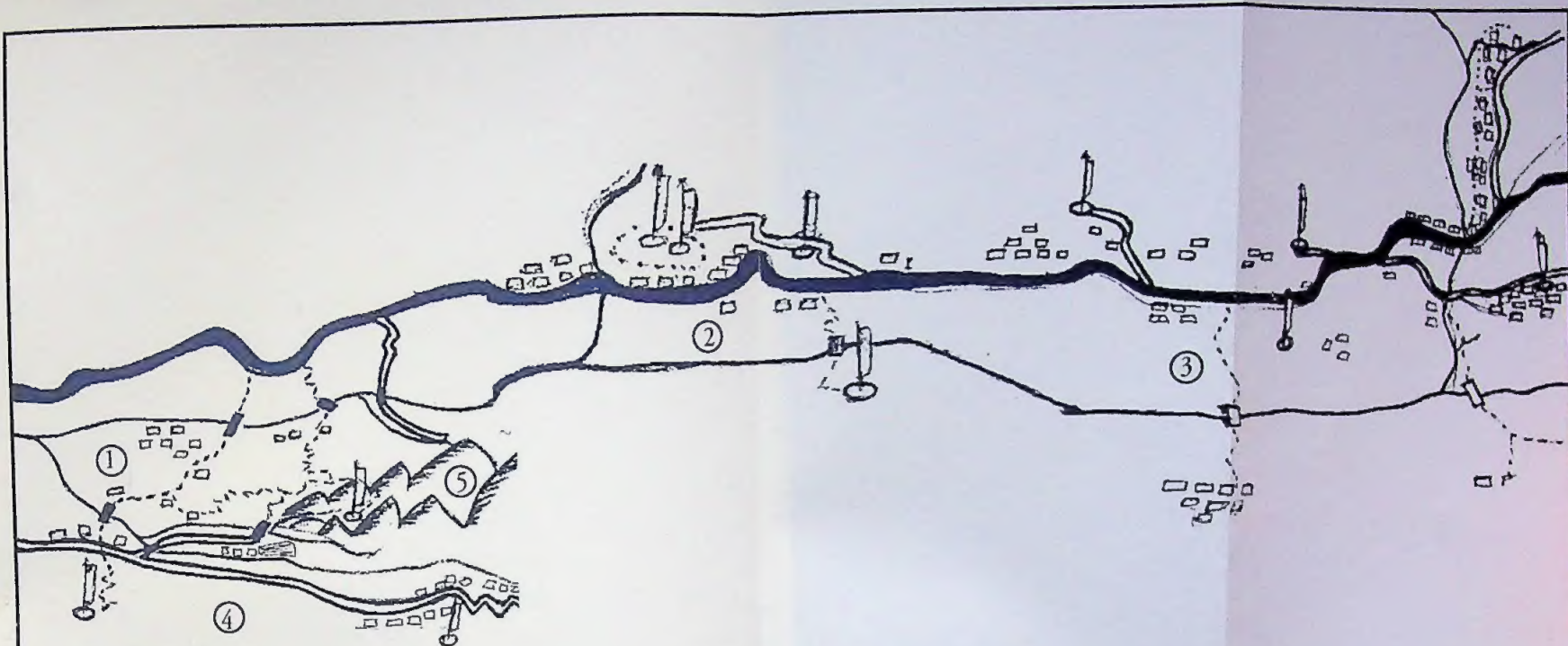
# 1. Sapi to Barso Nalla via Russi La (4930 mtr.)



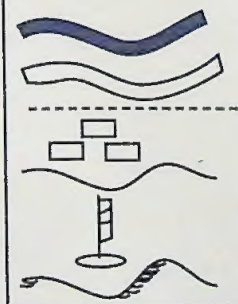
2. Sapi to Kanor through the deep valley you will approach Trespon on Kargil Zanskar Road.
3. Sapi - Batambis - Choskor you will approach Kurbathang on Kargil-Leh road.

## SIGHT SEEING

1. Mulbek Chamba,
2. Serdung Gonpa, Galdan gonpa & Nima Lhjakhang are located on the silver color rock Mulbek.
3. Meditation Cave of Ah-Vu-Tungma.
4. Nam-Rie-Chey.      5. Hadan Top, Qunley Top
6. Wakha Rgyal Gonpa.      7. Wakha Fort.
8. Wakha Masjid. 9. Wakha Chomo Gonpa (nunnery)



# INDEX



Road (National High Way)

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Foot-Path/Treak Routs

Houses

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Gonpa

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1. Shargole Village

2. Mulbeck Village

3. Wakha Village

4. Fokar Nalla

5. Fokar Ugyan Rdzong

MAP OF FOKAR URGYAN RDZONG AND ITS SURROUNDING VILLAGES









The Author is a school teacher, presently posted at High School Wakha as an Environmental Education Teacher. He is a lover of nature. He has the hobby of stones collection, composition of poems & to visit all the natural places.

He is member of various organisations like, Ladakh Ecological Development Group, Himalayan Buddhist Cultural Association, Health, Education & Language of Purig Society (HELPS) of Kargil. At present he is living along with his family members at Sun, Stars & Space Complex at Wakha on Kargil Leh road.